

Qur'ani literacy as the basis for the formation of Sakinah and justice families

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ABSTRACT

This study aims to examine Qur'anic literacy as a conceptual and practical foundation for shaping sakinah (harmonious) and just families amid the challenges of modernity, value disruption, and global spiritual crises. Qur'anic literacy is understood not merely as the ability to read the sacred text, but as an internalization of divine values that cultivates moral, spiritual, and social awareness within Muslim family life. Employing a descriptive qualitative approach through library research, this study analyzes primary and secondary sources, including classical and contemporary tafsir, scholarly books, and scientific articles published in the past five years. Thematic analysis was used to explore Qur'anic principles relevant to the formation of harmonious and equitable family structures. The findings reveal that Qur'anic literacy serves as an epistemological foundation for developing ethical and egalitarian perspectives on spousal relationships and child-rearing. Families with a high level of Qur'anic literacy tend to maintain balanced roles, strengthen spiritual communication, and foster compassion-based dynamics within the household. Furthermore, integrating Qur'anic literacy with digital technology plays a significant role in reinforcing moral education and family resilience in the contemporary era. This study concludes that contextual and reflective Qur'anic literacy is crucial for building Muslim families that are not only harmonious and just but also serve as the cornerstone of Qur'anic civilization grounded in humanism, inclusivity, and social justice.

Keywords: Qur'anic Literacy, Sakinah Family, Gender Justice, Spiritual Awareness, Social Ethics.

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1. INTRODUCTION

In the context of the disruption of global values and modernity, the family as a socio-religious institution faces serious challenges in the form of a crisis of spirituality, moral degradation, and increasing relational tensions between husbands, wives, and children. This phenomenon is not only an individual moral crisis, but also shows the weakening of the epistemological basis of the family in understanding the divine values enshrined in the Qur'an (Fadhilah, 2021). In the midst of rapid social change, strengthening Qur'anic literacy is an epistemological need as well as a praxis to reaffirm Muslim families' orientation towards *Sakinah* (inner peace) and 'Adl (social justice).

In this context, Qur'anic literacy is not only interpreted as the ability to read the text of the Qur'an phonetically, but also as hermeneutic awareness that includes understanding, internalization, and praxis of Qur'anic values in the dynamics of family life. Qur'anic literacy, as explained by Azizah (2024), is a contemporary form of *tafaqquh fi al-din* that places the Qur'an not just as an object of ritual reading, but as an epistemic source that directs human ethical and relational behavior. Thus, Qur'anic literacy has the potential to transform the construction of a family *habitus* that is just, spiritually aware, and *tahidic*-oriented.

Family development begins with a self-concept that must be built in every human being. This self-concept can be interpreted with the term self-concept, which means that the self-concept is everything that concerns human ideas or thoughts, beliefs, and *istiqomah* that must be known for each individual related to himself or influencing individuals through interacting with others, including family, friends, and society. The Qur'an not only discusses worship, but also contains various values that are useful for all people in navigating life, including family. The point is that Islamic teachings contain positive values that need to be learned so that they can be beneficial for every human being in living a good life (Rahman, 2022).

The concept of the *sakinah* family in the Qur'an, as stated in QS. Ar-Rum [30]: 21, affirms that tranquility and justice in the household come from mutual affection (*mawaddah wa rahmah*). These values can only be realized if all family members understand the teachings of the Qur'an as ethical and normative guidelines that guide social relations in an egalitarian manner. The study shows that a high level of Qur'anic literacy is directly proportional to the family's ability to manage conflicts, strengthen spiritual communication, and uphold gender justice in domestic space (Lestari and Hidayat, 2023).

From the Qur'anic perspective, family justice includes a balance of rights and obligations between husbands, wives, and children (QS. An-Nisa [4]: 3). However, in contemporary socio-religious practices, there are still interpretive inequalities in religious texts that often give rise to women's subordination and patriarchal dominance in the household (Maulana, 2021). Low Qur'anic literacy has implications for the reduction of the meaning of justice to mere formal authority, not substantive value. Therefore, it is necessary to deconstruct the traditional literalistic way of reading towards a contextual and *maqāṣidī* approach (Ministry of Religious Affairs of the Republic of Indonesia, 2022).

The study of Qur'anic literacy as the basis for the formation of a righteous *sakinah* family has both epistemological and practical significance. Epistemologically, he contributed to the development of a theory of Islamic literacy based on the text of revelation, oriented towards social justice. Practically, this research is expected to be a conceptual model for the development of Muslim families in the modern era, which faces the current secularization of values and moral fragmentation (Karimah, 2020). Using a thematic interpretation approach (*tafsīr maudhūf*) and sociological analysis, this study elaborates on the linkages between Qur'anic literacy, spiritual awareness, and the praxis of justice in contemporary Muslim family structures.

2. METHODOLOGY

This study uses a descriptive qualitative approach with a library research method. This approach was chosen because the research focuses on exploring Qur'anic values that are the basis for the formation of a *Sakinah* and just family. The research data is sourced from Islamic literature, both primary and secondary,

which includes Qur'anic texts, hadiths, books of tafsir, as well as contemporary research that discusses the relationship between Qur'anic literacy, family, and gender justice (Auliyah et al., 2024).

The primary data sources of this research are the Qur'an and classical and contemporary tafsir books, such as *Tafsir Ibn Katsir*, *Tafsir al-Marāghī*, and *Tafsir al-Mishbāh* by M. Quraish Shihab. The verses studied included QS. Ar-Rum [30]: 21 about sakinah, QS. An-Nisa [4]: 3 about justice, as well as QS. Al-Baqarah [2]: 187 concerning the relationship of married couples. Secondary data were obtained from books, scientific journals, and relevant official regulations, such as Sandi's (2024) study on Qur'anic values in family resilience (Sandi, 2024) and gender-oriented social education from the perspective of the Qur'an (Ediansyah, 2024).

The analysis technique used is content analysis with a thematic approach (tafsir maudhū'i). Verses with similar themes are collected and analyzed to identify Qur'anic principles related to the formation of a sakinah family and justice. This approach allows researchers to understand the text not only normatively but also contextually, as recommended by Suryani (2022), who interprets the concept of the sakinah family in the framework of *qira'ah mubādalāh* or reciprocal readings between men and women (Suryani, 2022).

To maintain the validity of the results, triangulation of sources is carried out, namely by comparing the results of interpretations from several books of interpretation and modern scientific research. Auliyah et al. (2024) view *the living Qur'an* as a means to strengthen the connection between the text of revelation and the social reality of the family, while Rahmah (2022) highlights the importance of understanding gender relations in family institutions as an effort to build an equal and violence-free household.

This study seeks not only to describe Qur'anic values but also to interpret how these values can be a conceptual and practical basis for the formation of a just, harmonious, and spiritually conscious Muslim family.

3. DISCUSSION

3.1. Qur'anic Literacy as the Foundation of Family Values and Awareness

Qur'anic literacy is the epistemological foundation for building religious awareness and morality in Muslim families. It includes a comprehensive understanding of the text of the Qur'an, both lafziyah and contextual aspects. This literacy process is not only the ability to read and memorize, but also the ability to interpret and practice the messages of the Qur'an in social reality. According to Auliyah et al. (2024), Qur'anic literacy must be placed as a cultural movement that brings the text of revelation to life in society. Thus, the Qur'anic family is not just a symbolic religion, but one that organizes its daily life according to divine values.

Quranic literacy education fosters the spiritual awareness that underlies the relationships between its members. Families that deeply understand the Qur'an will build relationships based on the principles of justice ('adl), compassion (rahmah), and balance of roles (mīzān). Fadhlullah (2021) emphasizes that verses that talk about family, such as QS. Ar-Rūm [30]:21 and QS. An-Nisā' [4]:1 contain the value of reciprocity and respect for human dignity that must be interpreted through a thematic approach (tafsir maudhū'i) (Fadhlullah, 2021). This approach opens up space for contextualizing Qur'anic values in the face of modern family dynamics.

Within an epistemic framework, Qur'anic literacy serves as a tool for moral reasoning in family decision-making. He developed an ethical way of thinking that rejected discrimination and domestic violence. Sandi (2024) explained that families based on Qur'anic literacy are able to bring social harmony through the internalization of values such as patience, gratitude, and help. This literacy makes the family not only a place of biological reproduction, but also an institution for the development of Qur'anic characters.

Furthermore, Qur'anic literacy has transformative social dimensions. When the values of the Qur'an are lived in the family, a civilized society is formed. In this context, the family becomes a miniature civilization that instills the values of equality and collective responsibility. Suryani (2022) highlights that the interpretation of Qur'anic text through *qira'ah mubādalāh* allows an egalitarian relationship between

men and women without losing their religiosity value. Therefore, Qur'anic literacy is a medium for reconstructing a just family culture.

Thus, Qur'anic literacy is not just an intellectual activity, but also an ethical praxis that shapes behavior. The Qur'anic family reflects the balance between spirituality and rationality, and between worship and muamalah. When Qur'anic values are internalized with reflective awareness, the family becomes a space for the growth of social piety, that is, divine awareness that leads to justice and common welfare.

3.2. Gender Relations in the Implementation of Husband-Wife Rights and Obligations

The Sakinah family is the ideal Qur'anic calm, loving, and just household. This concept is not only oriented toward the spiritual aspect but also emphasizes social harmony and psychological balance between family members. [Ediansyah \(2024\)](#) explains that gender justice and equal relations are the main prerequisites for the formation of Sakinah. This shows that Qur'anic literacy plays a role in building an egalitarian consciousness that rejects all forms of domination.

In KBBI, sensitivity is defined as sensitivity, while gender is an inherent trait in men and women that is formed due to social environmental factors or commonly known as social construction, so that differences in social roles between men and women arise. The roles of men and women are very different but complementary.

The relationship between husband and wife in the Qur'anic family is not hierarchical but a partnership that complements each other. QS. At-Taubah [9]:71 affirms that "man and woman are each other's helpers," which is the theological basis for the principle of reciprocity (mubāḍalah). [Suryani \(2022\)](#) stated that the reciprocal reading of these verses changed the family paradigm from dominative to participatory. Thus, the concept of sakinah contains a dimension of social justice that demands balance in the distribution of roles and responsibilities.

Justice in the family does not mean uniformity of roles, but a proportionate balance. M. Quraish Shihab interprets justice as the fulfillment of the rights of each party in accordance with their capacity and responsibilities ([Rahmah, 2022](#)). From the Qur'anic perspective, justice is at the heart of maqāṣid al-sharī'ah, which is the purpose of the shari'ah to safeguard religion, soul, intellect, lineage, and property. A just family reflects the concrete implementation of these values in daily life.

From the perspective of Islamic law, similar provisions are regulated in the Compilation of Islamic Law (KHI), especially Articles 79 and 80, which place the husband as the head of the family and the wife as a housewife. Although it seems to affirm the patriarchal structure, in the context of maqāṣid al-syarī'ah, the provision must be read as functional role-sharing, not hierarchical. The principles of ta'awun (help) and deliberation (deliberation) are the basis for the reciprocal relationship between husband and wife in the household, as in the Qur'an, especially QS. al-Baqarah (2):187:

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقْتُمْ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يَبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Meaning: It is permissible for you to mix with your wife on the night of the fast. They are clothes for you and you are clothes for them. God knows that you cannot restrain yourself, but He accepts your repentance and forgives you. Therefore, intervene with them and seek what Allah has ordained for you. Eat and drink until you (can difference) between the white thread and the black thread, which is the dawn. Then, the fast is completed until the night. However, do not interfere with them when you (in the situation) are taking vows in the mosque. These are the limits of Allah. So do not approach him. Thus, Allah explains His verses to humankind so that they may be pious.

In addition, gender justice in the family is an indicator of the progress of Qur'anic literacy. When the value of the Qur'an is deeply understood, patriarchal stereotypes and biases can be straightened out. [Rahmah \(2022\)](#) added that family education based on humanistic interpretations can suppress the potential for violence against women and children. Thus, Qur'anic literacy is not only a matter of understanding the text but also of giving birth to just and civilized social practices.

The family in relation to the child is identified as the place or institution of care that can provide the most affection, breastfeeding, and effective and economical activities. It is in the family that children first get direct early experience that will be used as a provision for their future life through physical, social, mental, emotional, and spiritual exercises.

Ultimately, a just *sakinah* family is a concrete form of living Qur'anic literacy. Qur'anic values must be embodied in the system of relationships, communication, and education for children (Sandi, 2024). This emphasizes that building a *sakinah* family means building a just Qur'anic society in which love, knowledge, and faith combine to form social harmony.

3.3. Gender Justice in the Household: Directions for Reform and Reinterpretation

In the digital era and globalization, the challenges to the application of Qur'anic literacy in the family are increasingly complex. The rapid flow of information, consumptive lifestyle, and moral disruption cause Qur'anic values to be marginalized. Hasanah (2023) found that most Muslim families understand the Qur'an textually without critical reflection on its social context. As a result, many Qur'anic values stop at the level of ritual, not social ethics.

To face this challenge, Qur'anic literacy needs to be approached through integrative and contextual education. A digital-Qur'anic integration model, namely the use of digital technology to strengthen the internalization of Qur'anic values in the family. Digital interpretation applications, online Islamic family forums, and Qur'an-based educational content can be a means of building religious awareness that is adaptive to the times.

Various technological challenges, individualism and secularization also threaten family cohesion. Sandi (2024) emphasized that Qur'anic literacy must be directed at the formation of social awareness, not just personal worship. This means that family education must involve the values of empathy, deliberation, and social responsibility as part of the living teachings of the Qur'an.

However, the implementation of Qur'anic literacy also faces structural obstacles such as the low quality of religious education, the weak family economy, and weak support for Islamic family policies. Therefore, collaboration between educational institutions, the government, and the community is needed to build a systematic Qur'anic literacy ecosystem. Hasanah (2023) suggests a cross-sectoral approach so that Qur'anic values can be integrated into public policies on family and children's education.

The Islamic family's understanding of Quranic literature must return to its *khittah*, not interpret as if a husband or a father is above all else, but must be made in a family as a partner according to their respective roles and obligations according to their nature.

Finally, the relevance of Qur'anic literacy cannot be separated from efforts to build families as the basis of Islamic civilization. The Qur'anic family is not only a spiritual entity, but also an agent of social change. When the values of the Qur'an are internalized through reflective and contextual literacy, the family will become the main pillar of a just, civilized, and godly society.

4. CONCLUSION

Qur'anic literacy is the epistemological foundation in forming a just *sakinah* family. Understanding the Qur'an is not just the ability to read and memorize, but involves a contextual interpretation of the messages of revelation that lead to a harmonious and morally responsible home life. Qur'anic literacy is a process of reviving divine texts in social practice, which revives the values of justice, equality, and spirituality in Muslim families. Thus, Qur'anic literacy does not stop at the cognitive aspect, but rather becomes an ethical praxis that leads family members to build relationships of mutual respect and love.

The *sakinah* family built on the basis on Qur'anic values is a reflection of the balance between spirituality and social justice. Through the *qira'ah mubādalāh* approach, emphasizes the importance of reciprocity in husband-wife relationships so as not to be trapped in patriarchal relationships. The principle of justice in the Qur'an is not uniformity of roles, but the proportionality of responsibility that gives birth to harmony and mutual trust. By instilling these values, the Qur'ani family can become a space for the growth of human consciousness rooted in divine values.

In addition, Qur'anic literacy has an important transformative dimension in facing the challenges of modern times. Family based on Qur'anic values will have the ability to be reflective in dealing with social changes without losing its spiritual direction. In this context, Qur'anic literacy serves as a moral guide that protects families from disorientation of values due to the rapid flow of digitalization and cultural secularization. By internalizing the values of the Qur'an, the family is not only a social unit, but also a moral institution that supports the resilience of the nation.

Based on this description, it is suggested that Islamic family education places Qur'anic literacy as an integral part of character development and social ethics. The need for public policies that support Qur'anic education in the family, so that the values of justice and compassion can be instilled from an early age. Contextual and applicative Qur'anic learning can strengthen religious awareness in the family, as well as become a moral fortress from the negative influence of globalization.

Furthermore, strengthening Qur'anic literacy needs to be adapted to modern technological developments. The use of digital media and Qur'an-based educational platforms as a means of deepening religious understanding creatively. With this innovation, Muslim families can leverage technology to strengthen spirituality, not the other way around. Therefore, Qur'anic literacy is not only a path to the Sakinah family, but also the main pillar for the birth of a just, moral, and civilized society of the Qur'an.

Ethical Approval

Not applicable.

Informed Consent Statement

Not applicable.

Authors' Contributions

M contributed as the main author by conceptualizing the research topic, formulating the research objectives, and designing the descriptive qualitative library research approach. He conducted the collection and review of primary and secondary sources, including classical and contemporary tafsir, scholarly books, and recent scientific articles related to Qur'anic literacy and family studies. He also carried out the thematic analysis of Qur'anic principles relevant to the formation of sakinah and just families, and prepared the initial draft of the manuscript. HI contributed by strengthening the theoretical and conceptual framework of Qur'anic literacy, particularly in linking epistemological foundations with ethical, spiritual, and social dimensions of family life. He provided critical insights on the integration of Qur'anic values with contemporary challenges, including digital technology and modern family dynamics. In addition, he reviewed and revised the manuscript to improve analytical depth, coherence of arguments, and overall academic quality.

Disclosure statement

The Authors declare no conflict of interest.

Data Availability Statement

The data presented in this research are available on request from the corresponding author due to privacy reasons.

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Notes on Contributions

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